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ENDORSING OUR CONTRIBUTORS.

SEVERAL times the question has been forced upon us as to whether we would open our columns to contributors who advance sentiments and principles contrary to our own, and our answer is, that sufficient unto the day is the evil thereof. We do not see the necessity of deciding such a point *in thesi* or in the abstract. Every case must stand on its own merits. Some subjects and sentiments and sorts of style *cannot* appear in the Expositor. But as we love freedom of thought and of speech, so we do not mean to exercise any expurgatorial or censorial power over the sentiments of our contributors. Within any reasonable limits, we design to leave them to their own taste and to the enjoyment of the largest liberty. But anonymous articles we cannot publish at all. The true name must at least be submitted to us. Nor do we hold ourselves responsible for any opinion, sentiment or principle or interpretation of Scripture, nor for the manner of its presentation, except what we write ourselves. We have the highest regard for our contributors, and will defend them from misrepresentation if need be, but as we ask no one to endorse our principles, so we wish every one to answer for himself. As far as we know, if our endorsement would be of any possible use, we are prepared to stand by the sentiments and principles advanced thus far by every one of our contributors. Our remarks are intended wholly for the future, and to prevent misunderstandings or misrepresentations.

NEWSPAPER *OR* MAGAZINE.

Dr. Johnson tells us that "Books that you carry to the fire and hold readily in your hand, are the most useful after all. A man will often look at them, and be tempted to go on, when he would have been frightened at books of a larger size and of a more erudite appearance." Precisely so. And "the books of a large size and of a more erudite appearance" in the great lexicographer's day, that were so frightful even to look at, were *mutandis mutatis*, "very like" the bound volumes of weekly newspapers in our day — if there were any such volumes. The singularity of many of the old folios in shape and variety of type and in the encyclopedical character of their subject-matters, and the miscellaneous arguings of many of them, would be obvious, if laid open side by side with our bound weekly newspaper volumes. But who preserves — that is takes care of and binds up weekly newspapers? And just here is one of the reasons we are going to give for being what we are, *a monthly magazine*, and not a weekly newspaper. These remarks are not intended as a declaration of war against all hebdomadals, nor as the protocol of any treaty; but as an answer to the many suggestions and inquiries that have been repeatedly made to us since the beginning of the Expositor. Some say it should have been smaller and weekly. To all such, we say we prefer at this time and for this coast *a monthly magazine* to a weekly newspaper. This is our preference. And others have just as perfect a right to choose a weekly form if they wish. But that all fears may be allayed, we say distinctly, we have no designs, nor the remotest wish to establish a weekly paper. The only possible change we could be induced to make, if we made any at all, would be a semi-monthly octavo instead of a monthly issue. It is, therefore, without the slightest wish to disturb the good feelings of any body under heaven, that we give our reasons for preferring to publish our thoughts in an octavo monthly rather than in a weekly sheet. Our points of preference run somewhat after the manner following:

1. A Magazine is more easily held up for reading, especially in a weary moment, or arranged so as to meet the eye at toilette or lunch. The back is not easily hurt by the fire. *Cicero*, we think it is, who says: "Books to quicken the intellect of youth, delight age, decorate prosperity, shelter and solace us in adversity, must bring enjoyment to us at home, befriend us out of doors, pass the night with us, travel

with us, and go into the country with us." And these small volumes or *Feuilletons* as the French call them, that can be held before the fire or turned to the light or supported on the couch, and packed in the carpet-bag without any care, are the books that are most read,— that are most suggestive — and have after all the greatest influence upon mankind.

2. *The Magazine is more easily preserved than the weekly paper.* It is very difficult to keep newspapers from being torn up. *Betty* does not know the weekly from the daily. They are more convenient for the cook's fire than the magazine. She has less conscience about tearing a paper than a book. And if newspapers are preserved, which happens almost never, they take up more room, and make a great deal more lumber in a house than the tidy magazine.

3. The magazine makes a large volume; it may be two volumes a year, which, when well bound, make quite a respectable appearance in the library. And as a general rule, there is more care required in the preparation or selection of articles that are to appear in a magazine than in a newspaper.

4. The subject-matters that are good a week old are in most cases just as good or better a month old. For in our day of telegraphs and steamships and railroads and expresses and daily newspapers—when men are born in a tempest and travel in Muck's slippers at a 2.40 speed from the cradle to the grave — no body goes to the *weekly* for current news. The day for the weekly as a medium of news, prices and fairs, is past. And as that which is good in the weekly is just as good in the monthly, or it may be better, it seems to us that *the daily* or *the monthly style* of publication is the best suited for our age and country. We should like to see a *daily religious* paper of a high tone, free from all isms and cant, but as this is at present not within our reach, we think the *Monthly* well calculated to meet our wants.

If our remarks are well founded any where, they are especially so in regard to newspapers from beyond the mountains and the seas, for the transportation of which we have a mail only twice a month. Our motto, however, is let there be light and love, good will and peace among men. We rejoice, therefore, whenever and by whomsoever truth is published and circulated, and we wish it Godspeed with all our heart in whatever form it appears, whether in a tract, a daily or a weekly paper, or a stately volume. *Sit lux.*

THE PATRIARCHS AS PIONEERS.

PREACHED AT LOS ANGELES, CAL., FEBRUARY 20TH, 1859, BY REV. W. E. BOARDMAN.

AND JACOB went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I *am* the Lord of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew *it* not. And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of that city *was called* Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.—*Gen.* xxviii: 10-22.

THIS BETH-EL incident in the life of the patriarch Jacob is one of the most interesting and instructive in all the patriarchal memoirs. It carries us back to the pioneers of Palestine—to primitive times in a primitive country. And it presents to us one of those pioneers, then in his youth, in the first stage of a long laborious and dangerous journey to secure for himself one to share with him the joys and sorrows of his heart and the hardships and honors of pioneership in the land of promise: just where, too, he is met and blessed of God and cheered on in his course.

The patriarchs were the pioneers of Palestine; of an earlier stamp, too, than those of '49 in this country—more like those of '40, or earlier. We, with all our comfortable hotels, steamers, stages, stores, and things, who come now in '59 to California, can hardly imagine what the pioneers of '49 had to encounter; and *their* experience was also just as unlike that of those who came at an earlier date. In '49 men floated in by thousands upon the living tide setting this way. Their greatest hardships, perhaps, arose from the greatness of their own numbers and

the eagerness of their own desires. It needed a power like that which multiplied the bread in the wilderness to supply the swarming myriads with sustenance, to say nothing of conveyance, clothing, mining tools, and all. And it required a power like that which hushed the storm and stilled the waves, to keep down the turbulence of passions set loose from all the restraints of custom and law, excited, too, by thirst for gold and often exploded by the jostlings and elbowings of eager competition.

The experience of those who came earlier yet than '49 was still another sort from this. The men of '49, floating in with the living tide, rose to its surface or sunk in its depths, as the case might be; but they who came before were the solitary adventurers. Knights of the rifle and the trap, or of the sail and the harpoon, brave men who, coming down from the rugged mountains or in from the rolling Pacific, were enchanted and chained here by the loveliness of scenery and clime, the abundance and excellence of the fruits and meats, and the hospitalities of the sons and the charms of the daughters of the land.

The patriarchs in Palestine, like these men, were the solitary pioneers of the race and the nation who were afterwards to fill and subdue the land.

In fruitfulness of soil and healthfulness of climate, California and Palestine are alike. They there could not have all the varieties of fruits and flowers, grains and vegetables that we have here, because the skill of the husbandman, since that day, has made new varieties of cropping, and improved old ones by culture; but they had the grape, the olive, the fig, the pomegranite, the citron, and many other of our fruits, with wheat, barley, and most varieties of our grains, and flocks and herds like our own.

Whether, at any time, anywhere in all that glorious land one could ever have stood and counted twenty-five varieties of valuable fruits—many of them the most luscious of earth—as may be done here, is doubtful; nevertheless, that was a land flowing with milk and honey. And we have here a Palestine of our own, and more than a Palestine. We have this grand advantage over them to aid us in a higher civilization than they could attain in that favored land: that, in our Palestine, we have also an El Dorado. Our Ophir is at home. We have indeed a combination not to be found elsewhere in the whole world: all climates, all fruits, all grains, all vegetables, all animals, fishes and fowls, and all metals, almost in the world, thrown together here by the partial

hand of the Creator in one place, and all in untold abundance and richness.

Now we may classify the pioneers of California as earlier or later, and they who have been here in the earlier days of the new order of things, may refuse to us late comers the honor of pioneership at all; nevertheless *we are all pioneers, in reference to the great future which surely awaits this country.* And there are three things exemplified by the patriarchs of Palestine well worthy of the gravest attention from the pioneers of California, all of which stand in connection more or less direct with the incident in the life of Jacob, which is our text.

I. *Home-loving.*

The patriarchs, all three, were home-loving, home-keeping men. Not *house-loving*—they lived much in the open air, and lived the longer for it. They slept and rested in tents, and slept the better for it. They ate plain, substantial food, and enjoyed it the more. They worked with their own hands, and were the stronger for it. They dressed simply, without loading down or cramping up the life-forces and currents; and while these same forces and currents were the freer for that, their purses were also somewhat the heavier. They did not live beyond their means; and of all that is related good and bad concerning them, there is no record of a single failure amongst them.

They were home-loving, but their homes did not consist mainly in houses. They never dwelt in houses at all—at least not until after Jacob went with his sons down into Egypt, and then they had only adobe houses, at most—they dwelt in tents. Neither were their homes stationary. It used to be said of the pioneer ministers in the new States of the Mississippi Valley that they were ordained on horseback, and built their houses on wheels.

The patriarchs did as much. They dwelt in tents, which they could strike at a moment, and kept camels at hand that they could mount and away as quick. They did not take root in the soil like trees. Their homes did not consist in the mere titles to lands, for they were as badly off in this respect as any of us, who have not the involvement of disputed titles—they had no titles at all. They were travellers all—mere sojourners in the land; and yet they had homes, for they had families, and loved them and lived with them.

Houses and the many comforts and conveniences clustering in and around our modern dwellings have much to do in the way of adding attractions to the precious things of home, but they are not its essentials. The *inmates* of the dwelling—not the dwelling itself—the hearts,

and hands, and voices, and smiles, and tears of those who comprise the household, not the conveniences, luxuries, and elegances of the house and grounds, it is which are the heart and soul of home.

A truly philosophical poet has said:

> "We look too high for things close by,
> And lose what nature found us;
> For nothing here is half so dear,
> As home and friends around us."

Birds and flowers, shrubs and trees, lakes and lawns, with houses well fitted and furnished, are lovely and comfortable; but it is only when amidst them all you have the sweeter music, and richer fragrance and brighter sparkle of virtuous affections, and educated intelligence and the repose of unbroken confidence that you have the home in its dignity and purity.

The death of one person in the household is enough to bring a cloud over all sunny landscapes, and spread a gloom over all the gayeties and elegancies and splendors of life, especially if it be the death of the madam. It has been well said that man is the head of the family, but woman is its heart.

Now the patriarchs understood this, and therefore it was that they spared no pains to have the heart of the family RIGHT. Abraham was careful to secure to himself, while yet in his youth, a lady whose beauty was so great that she captivated kings long, long after her fiftieth birthday had been celebrated. And whose purity of character, and amiability of heart and affability of manners, were even more remarkable than her beauty of person. And who, moreover, presided in the princely household of her husband with a queenly dignity; and while she husbanded his means, she bestowed his charities and hospitalities with a rare and happy combination of liberality and prudence.

A noble wife Sarah was to Abraham. As for Isaac, his father was at the expense and trouble of sending his steward—the chief officer of his princely affairs—all the way to Mesopotamia as a sort of foreign ambassador, fitted out with camels—those ships of the dessert—and servants, and jewels and gold in profusion, for the simple purpose of securing for Isaac one worthy of such a son. True, the distance sent was not so far as from California to "the States"—only six hundred miles or so; but taking into account the greater time required and risks incurred, there is not much difference, after all. And *Jacob*, at the time of the vision of the night, was himself one day's journey on the

route to Mesopotamia to find for himself what had been obtained for his father by sending: a wife who should have the noble qualities of his mother and grandmother.

Neither was all this painstaking a large price to pay for the object secured. I do not say that it is always wise, either, to go or send across the continent for a wife; there may often be one nearer, and as good. The old adage about going farther and faring worse might have its fulfilment in this matter; but I do say, that going or sending across the continent is a cheap price to pay for a good wife. Men do as much for mere stock, for cattle and horses, and pay large prices besides, and are wise in doing it. And surely there is no price too dear, nor any pains too great, nor any valuation too high for such a treasure as a lovely, prudent, virtuous woman, to be the companion of a man's life: the lady of his house, the mother of his children, and the sharer of his own heart's joys and sorrows.

The descendants of the patriarchs at all events had reason to think so. Of all the glories of the Hebrew nation, none were greater than this: that they were a nation of *families*, of *homes*, in the truest, noblest sense—the first to abandon polygamy in the world, and the first to throw around the home-altar all the lovely attractions of virtue, intelligence, sociality, hospitality, and affection.

The full significance of the word home was first made known and felt in that land. And they were mainly indebted to their patriarchal ancestry under God for this great boon.*

II. A second remarkable feature of the patriarchal example is their *Worship observing*.

Hard by the tent stood the altar. Next to the family in their regards, was the church.

Wherever God cast their lot, there they set up the worship of God. The first thing recorded of them always after the pitching of their tents, was the erection of their altars.

And here in this beautiful scene of our text we find Jacob, although only resting there for a single night, yet there in the morning setting up the stone upon which he had slept and had his vision, as a memorial, and calling the place Bethel, House of God.

Their worship too was pure and simple, and beautiful in its simplicity. It was the approach of children to their father, with the added

* The author's remarks here on *Patriarchal Polygamy* we reserve for our next number.—[Ed.

veneration which the majesty of God should inspire. All nations, and all ages have had places and times and forms of worship. And any worship, however far from intelligent simplicity, is better than none; but the best is the best, of course, and theirs was the best up to that time. They were up to the times and far ahead of all around them.

They had no houses, and in our sense could not have any house of God, nevertheless, as they had the family without the dwelling, so they had also the church without the edifice. And all it wanted was time and its changes to bring about the erection of houses of worship in number and splendor and convenience, surpassing those of all other nations.

For besides their temple of marble, overlaid with gold, at Jerusalem, there were synagogues corresponding exactly to our churches. in every village, town and city of Palestine, abundant for the people.

At the primitive altar, wherever they went and wherever they worshipped, the patriarchs, like Jacob at Bethel, could truthfully say, "This is none other than the house of God," for in their worship loving they had in the germ all the places of worship which blessed and ornamented Palestine through all succeeding ages.

And I have confidence concerning California in general, and Los Angeles in particular, that there is in the hearts of its people that worship-loving which will develop itself, under the blessing of God, in houses of worship to bless and beautify the land, and make of it a Palestine, and more than a Palestine in this respect. Why not?

We have first of all, wealth both in our mountains, our climate and our soil, and for all present necessities, already brought out in the hands of our people. And we have the men as well as the means to do it, and I believe also the will and the wisdom, if only it can be called forth and harmonized so as to act with cordial efficiency.

And surely, as a mere matter of economy in dollars and cents, not to mention the welfare and improvement of the young and the old for time and eternity, it is cheaper to build school-houses and churches, and support teachers and preachers, than to support the additional cost of courts and jails, and police, from the neglect of education and religion.

III. The third characteristic of patriarchal pioneership to be specially noted by us is, *God-fearing.*

Those gray fathers of the ancient time were not only home and worship-loving, but they were truly God-fearing men. I use the term in its broad sense. Theirs was more than a superstitious dread of God to

hold them in awe of him; and better far than a mere fear of his wrath: "The hangman's whip to hold the wretch in order," it was a fear most filial and a dread most joyous. Religion to them was not gloomy, and sour, and cold, and bitter, curdling all the joys of life. It was rather its sunshine.

Most men turn toward God for help in the hour of danger and of death; they turned toward Him, like certain flowers to the sun, all the day long.

Many who spend their youth in careless neglect intend all the while, when they are older, to do better; but the patriarchs seem to have given the dew of their youth to the service of their Creator.

The first thing we hear of Abraham is an account of *his obedience* to the voice of God, in setting out for the land of promise. And his record is, that from the first, he looked for a country—a city of God, not made with hands, eternal in the heavens. So of Isaac. And of Jacob, although in his transactions with Esau concerning the birthright and the blessing he did wrong; yet here, in this Beth-el scene, if never before, he turned to the God of his fathers and secured for himself the forgiveness of his sins, and the renewal to him of the covenant to his fathers.

And just here, by the way, it is well worthy of remark, that in his attempt to overreach and supplant his brother, he overreached and supplanted himself, and lost everything. For he was driven to leave all; and there is no record of his having ever come into possessson of one single head of all his father's immense flocks and herds, or one dollar of his treasures. Esau got all, and kept all. His was the fate of many a one who, in haste to be rich, forgets to be honest.

And then you will observe, too, that after this, and before he took upon himself the responsibility of a family, he sought and accepted the obligations of religion.

And in this I should certainly advise all the unmarried to follow his example. And if any have not done it, but have reversed the order of proceedings, I would advise and urge them to begin the service of God at once. *Better late than never.* And as to the happiness of those who are truly the servants of God, whether married or single, I do not know of any pictures of life, ancient or modern, in history or fiction, so cheery, so peaceful, so complete in all the elements of joy, as those presented in the Bible of the sincere worshippers of God. There was more joy—deeper and purer, higher and sweeter—in the heart of Jacob there at Beth-el, a thousand fold more, and better than could have been his, if he had come into possesssion of his father's princely estate, and

Esau had quietly given up. Doubtless he had been terribly cast down and distressed. His sins, his fears, his disappointment, his leaving home, his loneliness, his uncertainty about the future—everything had conspired to weigh down his spirits and crush all his hopes; but when there at Beth-el, alone with his God, he cried for mercy and help, and the Lord heard him and answered his cry in the vision of the night: he was the happiest man alive.

So is it with every one who flies to the Saviour and finds Him. Try it, my friend, and see if it is not so. And then, as he went on his way rejoicing in the sunlight of God's favor, the very wilderness was glad for him, and the smiles of heaven lay all around him.

Why, even the dungeon's darkness, and the fire of the faggot, and the lash of the scorpion, cannot shut out, or burn out, or beat out the happiness of the heart, where the love of God is felt.

The patriarchs were no bigots; there was nothing narrow or cold, or dark, or gloomy, about them. They were home-living, home-loving, hospitable, genial, generous, cheery men. They had flocks and herds, and enjoyed them; they lived in a land of fruits, and ate them; they had wealth in abundance, and did not close up against themselves the sources of enjoyment their means opened to them; they lived in the world, and made the most of it: but in using they did not abuse it, and enjoyed it the more by keeping under as a servant and not giving it the upper hand. While over all, chiefest of all, most precious and blessed, was

"The smile of the Lord, the joy of their soul."

These are the lessons taught us by those old masters in the philosophy of life: *Home-loving*, *Worship-observing*, and *God-fearing*. And if we are apt scholars, we shall profit by them.

The ancient Persians were a race and a nation of palaces, luxuries, and splendors, induced by the gold of Ophir. Ancient Greece was a nation of philosophy, art, and science; of intellectual superiority so great as to give their ideas and language to the whole civilized world—even to their conquerors. The ancient Romans were a political and military people, and they established their government by force of their arms amongst all nations. The Hebrews were a people of homes and synagogues, and schools, and religion. The Greeks conquered the Persians, and spoiled them of wealth and glory. The Romans conquered the Greeks, and held them in subjection. The Jews, although by their infatuated rejection of Jesus their Messiah, they lost the favor

of God and were broken in pieces like a vessel of glass under a rod of iron: yet out of that broken vessel came forth Christianity, which conquered Pagan Rome, the conqueror of Greece, the conqueror of Persia, the conqueror of the world, and has given a new civilization to man; and the secret of this under God is, that while the Persian system made effeminate princes and nobles, and the Grecian system made artists, orators and philosophers, and the Roman made soldiers and rulers, the Jewish system made *men*. And one man like Paul was a match in the race of civilization for all the princes of Persia, philosophers of Greece, and consuls of Rome, and more than a match.

Now what we want is men; men worthy to be trusted with the ballot and ballot-box too; men who can wield the pruning-knife, hold the plow, handle the sword, use the pen, make laws and administer them, build school-houses and teach in them, erect churches and preach in them,—a nation of men.

France, with her concentrated government, may get along with a nation of polite children who shall be told by their rulers what they *may* do and what they *must not* say, and who, in the absence of freedom, can be kept quiet with sugar-plums, baubles and toys; but America must have men to sustain and wield her free institutions, or crumble, like Mexico, to nothing.

Peculiarly is this true of this the Palestine El Dorado of America. And we shall be wise if here we husband and build up homes, churches and schools, counting no pains too great, no price too dear, to secure the end in view.

THE WELSH IN CALIFORNIA.

From information that we consider wholly reliable we think there are from *five to seven thousand Welsh* people scattered over the hills and valleys of this State. As far as we know there is but one minister of the gospel laboring among them, who is able to speak their native tongue. This is the Rev. David J. Lewis, missionary of the Presbyterian Board of Domestic Missions. He is a man of God, who goes from village to village in the mountains, and from one mining camp to another wherever his countrymen are to be found to break unto them the bread of life. May the God of Jacob strengthen him and make him abundantly useful.

THE CHURCH'S MISSION.

We perceive by the religious journals received by the last mails that "The Mission of the Church" as enunciated by Rev. Dr. Thornwell in the last Assembly, is the theme of sundry and diverse commentaries. The views of Dr. Thornwell were not then stated by him for the first time, nor are they new to us, nor indeed to Old School Presbyterians. We find them everywhere in the Bible, and in the acts and doings not only of the last Assembly, but also in the Old Synods of our Church, and especially in the ecclesiastical papers of the Presbyterians of Virginia during and shortly after the Revolutionary war. They are the very same views which we in our humble sphere both from the press and the pulpit have advocated for years. We consider them vital to the purity and power of our church. But unfortunately our age is not favorable to the thorough investigation of great moral and religious principles. Men are too much excited. Even church members are wont to leap to conclusions in spasms, and reflect on the principles involved *afterwards*, if ever. The church of the living God, *as such*, is to have no connection with, nor take any part whatever in any secular organization, or in purely secular schemes; but to leave its members free as citizens and philanthropists to patronize them or not as it may seem best to them. That this is the doctrine of the Bible and of our church we hold to be beyond doubt. But for the present we have nothing more to say. We take pleasure, however, in publishing the following remarks on the subject from Dr. Rice's *Expositor*.

"The question raised by Dr. Thornwell respecting the limits within which the church of Christ, in her organized capacity, should confine her action, is one of very great importance, and ought to be carefully and thoroughly discussed. This question was not first raised by him in connection with colonization, but in connection with a proposition to recommend the Presbyterian historical society. If we understand him, his doctrine is — that the commission given the church by her divine head, confines her to the preaching of the gospel, embracing whatever is necessary to the most effectual accomplishment of this work. Of course, the raising of funds to support her missionaries, and whatever else is necessary to the proper accomplishment of her work, is included in her commission; but beyond this she cannot safely go. In a word, the church is commissioned to convert men to Christ, and fully instruct

them in the truths of the gospel; and then they, as enlightened christians and as good citizens, are to be left to exercise their own judgment in regard to the various objects, secular, philanthropic, etc., — which may present themselves.

"In connection with the well-being of society, there is a work which belongs properly to the state; there is a work which belongs properly to the church; and there is a work which must be left to the judgment and conscience of individual christians. The existence of these three departments is universally admitted; but the lines which divide them have not been distinctly drawn. Much evil would be avoided, and much good accomplished, if the proper limits of these three departments could be understood. The church, in ages past, has encroached upon the state and upon individual liberty; and the state has fully retaliated. *In our own country, it is extensively believed, that many ministers of the gospel and ecclesiastical bodies have traveled out of the record — have gone entirely beyond the work assigned them in their commission.* Moreover, much division and heart-burning have resulted in years past, in our own church, from attempts to secure ecclesiastical action in favor of voluntary societies."

EFFECTIVE PREACHING.

It is related of President Edwards the elder, that the effect of his sermon on the text, "Their foot shall slide in due time," was so powerful that a minister who was in the pulpit with him, in the agitation of his feelings, caught hold of the skirt of his coat as he was preaching, and cried out, "Mr. E., Mr. E., is not God a God of mercy?" And a historian of the revivals of that day says, that many of the hearers of that sermon afterwards said that it seemed to them, as if they were sliding down from their seats into hell, while Mr. Edwards was preaching. Now if you go and read that sermon as it is printed, it will be difficult to see why it produced such an effect. There is nothing extraordinary in it. But when we find that Christians in the different churches around, were under an unusual degree of divine influence, and were engaged at that time in offering their fervent prayers for God's blessings on that sermon, the secret of its powerful impression is explained. The secret of powerful preaching is often in the pews. There are always two parties working together in effective preaching, the preacher and the hearer.

IMMORTALITY OF THE SCHOOL-HOUSE.

At the laying of the corner-stone of the new brick school-house in Petaluma a few weeks since, the Rev. J. H. Brodt said: (we copy from the *Petaluma Journal*,) "We are roamers—but few, if any of us, claim this clime as natal. We have roamed three thousand miles to find this home, and think you we are going to settle here forever? No! 'tis not in our blood: we must push on, until we girdle the globe—and all the way shall be found the impress of this Petaluma school. For it is true that men and women bear the stamp of their childhood's homes to their graves. The old red school-house, with its broken grindstone step and dismal surroundings of New England, or the log or board or rough stone one of the Middle, Southern or Western United States, is stamped on every one of you. You bear it as surely as American quarters do the Liberty figure and shielded eagle; and though on some they may be scarcely perceptible, worn off, and no one would venture to give more than a bit for him, put him in the fires of trial, and plainly shall you see the original die, the throned figure and full plumed eagle—and there is not a man but would take him for just what he was stamped, full twenty-five cents. We are laying here the chief corner-stone of our national strength."

LABOR AND REST.

"Two hands upon the breast, and labor is past."—*Russian Proverb.*

"Two hands upon the breast, and labor's done:
Two pale feet crossed in rest, the race is won:
Two eyes with coin-weights shut, and all tears cease:
Two lips where grief is mute, and wrath at peace."
So pray we often-times, mourning our lot;
God in his kindness answereth not.

"Two hands to work addrest aye for his praise:
Two feet that never rest walking his ways:
Two eyes that look above still, through all tears:
Two lips that breathe but love, nevermore fears."
So cry we afterwards, low at our knees:
Pardon those erring prayers! Father, hear these!

—[*Hymns of the Ages.*

Written for the Expositor.

THE PILGRIM SOLDIER'S LAST MARCH.

BY REV. DR. BURROWES, OF SACRAMENTO.

(Continued from page 170.)

He now saw for the first time the escort of angels around him. He saw that from this rock of adamant and diamond, there was, though invisible to human eyes, a bridge laid across this flood to a like rock on the opposite side;—a bridge or way like that seen by the patriarch in his dream at Bethel, reaching from earth to heaven; so light, so airy, so peculiar, that though light as the gossamer across our path on an October morning, it was firm as the rock of ages, on which at either end it was made to rest;—a bridge of light, pure, graceful, beautiful, ethereal, like that track of light which on a clear night the moon seems to throw on the tranquil waters of the ocean, and along which we have imagined spirits might cross to distant shores and balmy isles. The angry current of the river rushed along unheeded, underneath. The heavy mist had sunk back on either side; the lowering clouds were cleft and rolled back along this path of light, their black masses forming downwards on the right hand and on the left along the bridge, as it were, the sides of a valley ablaze with a radiance surpassing the glories of a summer evening when the sun breaks forth from the bosom of a departing storm and turns the rolling edges of the clouds to flame. From the intervening space of these clouds thus parted and touched with such hues of splendor, there burst a view more glorious than Homer imagined,—on a beautiful night—

> "When the unmeasured firmament bursts to disclose her light,
> And all the signs in heaven are seen;"

a view of heaven such as no eye has ever seen; the like of which was caught by the eye of him who on the mount "saw the God of Israel; and under his feet a paved work of sapphire stone, and as it were the body of heaven in its clearness." *Ex.* xxiv: 10.

From beyond the farther end of the bridge, there poured a flood of glory,—the same seen by the prophet,—"a light like unto a stone most precious, even like a jasper stone, clear as crystal." This light kindled every thing along their way with the radiance of its splendor. He saw as they walked in this light the amazing beauty and preciousness of the materials and structure of this bridge. "The foundations on either shore

were laid with sapphires," *Isa.* liv: 11; each a sapphire, a diamond rock, each "a living stone" blending far downward beyond human view, in "the rock of ages;"—so perfect, so firm that heaven and earth might pass away without this ever feeling a jar. The angels accompanying the pilgrim assured him, that among all the wonderful works of God, this showed most marvellously his manifold wisdom; that nothing but the wisdom of God could have devised such a structure, nothing short of the almighty power of God could have thrown such a structure over this great gulf; that were the abutments on which it rests at either end, of any other than the rock of ages, they could not stand the corroding violence of this deadly flood, but soon be undermined and swept away. Such lightness, such strength, such perfection, such beauty,—and then "the midst thereof paved with love." *Solomon's Song*, iii: 10.

As the christian soldier thus moved along amid the escort of angels over this track of light, he saw on the other side glimpses of flashing helmets, as though of a moving host in martial array; as the trumpets of his attending guards paused at intervals, he caught mingled sounds of stirring tone,—among them swells richer than notes of the softest bugles. His soul was stirred; his step quickened at what he saw and heard. "What is yonder host," asked the pilgrim, "which thus looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"—(*Song* vi: 10.) "That host," said the angels, "have come forth to welcome you and escort you into the Heavenly City. You see the radiant avenue stretching far along between their opened ranks, and through which you must pass, is terminated at the farther end by a cloud of light rising upwards as a column; in that light do you notice an appearance as of the Son of Man?" "I do," said the pilgrim in the trepidation of holy ecstasy and fear. "That light," continued the angels, "is the Presence of your Redeemer." "Of Him who loved me and gave himself up for me?" "Yes: though now he appears in glory, Jesus Christ is the same yesterday, to-day, and forever. He has thus come forth to meet you, and welcome you to the Holy City and to the joy of your Lord. Yonder is the place he has prepared for you as your home, far away on those highlands of light among the temples and palaces of that Holy City luminous with the glory of God and of the Lamb.

> "There thou shalt walk in soft white light with kings and priests abroad;
> And thou shalt summer high in bliss upon the hills of God."

The glorious light along their way increased, till at last when they reached the farther rock of diamond, it shone more and more unto the

perfect day. There, farther than the eye could reach,

> "Sweet fields beyond the swelling flood,
> Stand dressed in living green:
> O'er all those wide-extended plains
> Shines one eternal day."

Here they were come to an innumerable company of angels. And when the pilgrim saw them, his angel-guide said, "This is God's host." *Gen.* xxxii: 2. Their ranks had been opened for the pilgrim and his escort; and they passed along through an avenue of heavenly soldiery, receiving at every step signals of welcome and honor,—swells of sweetest music,—bursts of cheering welcome. As they moved through their ranks, there were seen marshaled in this most glorious array different bands known by the inscription on their banners, who had been from the first, "ministering spirits sent forth to minister for them who shall be heirs of salvation:—The morning stars who, when the foundations of the earth were laid, sang together,—the sons of God who, over this new creation, shouted for joy; the guard of honor who waited around our first mother when as the bride of Paradise she was led to her nuptials at the feet of Him whose presence dwelt in the cloud of glory and sanctified their union; the cohort whose sad office had been to guard the way to the tree of life by cherubim and flaming sword; the column seen by the patriarch at Bethel, ascending and descending on the highway that reached from earth to heaven; the battalions who formed the rearguard of Israel's host, and with their dreadful artillery appalled the Egyptians in the passage of the Red Sea; the host whose march of grandeur tracked the path of Him whose way was in the whirlwind and the storm amid the majesty and terrors of Sinai; the fearful phalanx, one of whose number wielded the falchion that smote in a single night the Assyrian host; those who accompanied the Son from heaven to earth in his humiliation, and heralded at Bethlehem the advent and divinity of their king; the band who ministered to him in the temptation in the wilderness; those who came to his support in Gethsemane: the guard who watched as sentinels his tomb and rolled away the stone from the door of the grave; the host who closed around him in triumph as a cloud received him out of human sight in his ascension; all, all were there,—those deeds of glory written on their banners of love. At their head, amid light full of glory, stood one who was the chief among those tens of thousands, that captain of the Lord's hosts at whose feet Joshua fell before Jericho, overawed by the grandeur of his majesty, *Josh.* v: 15,—now his face shining as the

sun, and his raiment white as the light; his countenance as Lebanon, excellent as the cedars; and on his head many crowns; clothed with a cloud, and a rainbow upon his head, and his feet as pillars of fire; and the earth was lightened with his glory. Before him they paused; and while the pilgrim soldier overcome with the grandeur of his presence, was sinking down at his feet as dead, He laid his right hand upon him, saying unto him, "Fear not; I am the first and the last; I am he that liveth, and was dead; and behold, I am alive forever more, Amen. To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." *Rev.* ii: 7. Then I heard that innumerable host, as the voice of many waters, and as the voice of mighty thunderings, and the voice of harpers harping with their harps, saying, "Hallelujah: Salvation, and glory, and honor, and power, unto the Lord our God,

"Servant of God, well done:
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master's joy.

Hallelujah: for the Lord God omnipotent reigneth." And again they said, Hallelujah. There were those who placed on his head a crown of glory that fadeth not away: and in that crown was given him a white stone, more brilliant than the diamond; and in the stone a new name written; and as a king and priest unto God there was given him on his breast the morning star. *Rev.* ii: 28. His armor had been forever laid aside,—the shield for a harp, the sword for the palm of victory. Could this be he whom I had seen heretofore "destitute, afflicted, tormented?" Now he was standing forth in greater glory than when another's eye,

"Saw within ken a glorious angel stand,
The same whom John saw standing in the sun,
His back was turned, but not his brightness hid;
Of beaming sunny rays a golden tiar
Circled his head; nor less his locks behind
Illustrious on his shoulders fledge with wings
Lay waving round."

Of the honor conferred on this pilgrim thus faithful unto death, that bestowed by Pharoah on Joseph was but the dim foreshadowing, when "Pharoah took his ring from his hand, and put it upon Joseph's hand; and arrayed him in vestures of fine linen; and put a gold chain about his neck; and made him ride in the second chariot which he had." *Gen.*

xli: 46. The christian soldier was now changed into the likeness of his Redeemer, the King of glory,— arrayed in His righteousness, and having the body of his humiliation changed into the likeness of the body of glory of the Lord Jesus Christ, *Phil.* iii: 21,— prepared to sit with Jesus in his throne. *Rev.* iii: 21.

"There gleams a coronet of light upon our hero's brow,
But of far purer radiance than earth can e'er bestow.
He takes his place among his peers: his peers; and who are they?
Princes of yon celestial spheres whom angel hosts obey.
The heralds have made search and found his lineage of the best;
He stands among the sons of God a son of God confessed.
He wears a glittering starry cross called by his monarch's name;
That monarch whose 'Well-done' confers a more than mortal fame.
The banner under which he served can never know defeat,
And so he lays his laurels down at his Great Captain's feet.
There rest thee, Christian warrior."

Behold, there appeared, as in the case of Elijah, a chariot of fire and horses of fire, and therein was this pilgrim victor. Among the innumerable host through whose ranks the triumphant pilgrim had passed, I saw the glittering of helmets, as though the whole array were in movement. These bright battalions were closing their shining ranks as an escort around this heir of heaven; and with the King of glory at their head, were taking up their march for the Holy City, in a procession more purely triumphal than ever accompanied a conquering Roman in triumph to the Capitol. I had read of the triumphal entry of the army of the great Emperor of the French into his capitol city after the close of his most victorious campaign,— his Old Guard at their head,— when they passed along through files of citizen soldiery and crowds of admiring countrymen, to strains of military music, into the central garden of the Tuileries, and there sat down under the shade of the trees to a sumptuous banquet. I thought how much more glorious is the triumphal entry prepared for the christian soldier into the New Jerusalem, there to sit down to the marriage supper of the Lamb.

The whole innumerable host were in motion; in their movement and appearance was a grandeur inexpressible. Before them, in all the majesty of his glory, moved the eternal Son glorified with the glory He had with the Father before the world was,— with a grandeur greater than when "Thou, O God, wentest forth before thy people, when thou didst march through the wilderness; when the earth shook and the heavens were moved at the presence of God, the God of Israel." *Ps.* lxvii: 8.

All that angel-array were thronging thus around the glorified pilgrim; "for the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure." *Ps.* cxxxv: 4. Though long deferred, the promise was now fulfilled, "Ye shall be a peculiar treasure unto me above all people." *Ex.* xix: 5. Though he had lain among the stalls, yet now was this way-worn soldier as the wings of a dove covered with silver, and her feathers with yellow gold. *Ps.* lxviii: 13. He was standing amid that host, as a crown of glory in the hand of the Lord and a royal diadem in the hand of his God, *Isa.* lxii: 3; as one of the jewels the King was in that day gathering for his crown, *Mal.* iii: 17,— shining as the brightness of the firmament, as the stars forever and ever. *Dan.* xii: 3.

The sound of this moving host was "as the sound of thunder heard remote," as the sound of many waters, as the sound of the silver trumpets of the morn of jubilee, as the voice of harpers harping with their harps. Amid these swells of music, I caught the chorus bursting from them as they came near the Holy City, over which the central cloud, the glory of God, threw its silver mantle of light:— "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates: even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of Hosts, he is the King of glory. Selah." *Ps.* xxv: 7-10.

Thus they entered in through the gates into the city; the battlements of which, and streets of pure gold, as it were transparent glass, were crowded with the innumerable company of angels, and spirits of the just made perfect, who welcomed them with shouts,—"Blessed are they which are called to the marriage supper of the Lamb." *Rev.* xix: 9. Thus this triumphal host passed on till they compassed the throne, where One was sitting that was to look upon like a jasper and a sardine stone, in the splendor which beamed from Him;— and there was a rainbow round about the throne in sight like unto an emerald,— dwelling in light inaccessible and full of glory.—There they were gathered to the marriage supper of the Lamb, under the shade of the tree of life in the midst of the paradise of God. And I beheld, and lo, this great multitude, which no man could number, of all nations, and people, and kindreds, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and I heard the voice of many angels round about the throne, and the living Ones, and

the elders: and the number of them was ten thousand times ten thousand and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb forever and ever. *Rev.* v: 11.

Such was the end of the pilgrim soldier's last march. As I gazed and wondered, I wished that my last end might be like his. Thus I awaked from my dream.

The twilight was low along the western hills, and above its edge the evening star was brilliant; the fragrance of the locust-bloom and of the honey-suckle, richer in the falling dews, was filling the quiet air. I fixed my eye on the evening star: I sat in silence and thought of heaven.

Pacific Methodist College.—The Annual Conference of the Methodist Church, (South,) at its late meeting in this city determined to build up an institution of learning for young men. The above name was adopted for the Institution, a Board of Trustees elected, and an agent appointed to collect funds. The place is not yet determined upon. It is understood that several towns and districts in the interior of the State are candidates for the honor and advantage of having this Institution established in their midst. We like this, and no doubt the highest bidder will have the best chance.

Advice to a Young Man.— Only let it be established that when you say you know a thing, that you really do know it, and that when you promise to do a thing, that you will surely do it; and that when you are enticed to do wrong that you will say no and stick to it, and you may depend upon it, your way to fortune and eminence is made.

"Every sentence of the Bible is from God, and every man is interested in the meaning of it."—*Bishop Horsely.*

JESUS THE BRIGHTNESS OF THE FATHER'S GLORY.

A SERMON PREACHED IN THE FIRST PRESBYTERIAN CHURCH, SAN FRANCISCO, BY REV. G. BURROWES, D.D., AT THE OPENING OF THE SYNOD OF THE PACIFIC, 4TH OCT., 1859.

"Who being the brightness of his glory, and the express image of his person."
—*Hebrews i: 3.*

How lonely is a house without the presence of the person for whom it was built, and whose society was the light of the dwelling. The temple at Jerusalem was God's house; his presence gave that noble structure its great attractiveness and beauty. Not the gold, not the carved work, not the mysterious veil, not the golden candlestick, not the altar of incense, not the ark of the covenant overlaid with gold, not the cherubim overshadowing the mercy-seat, but the cloud that dwelt between the cherubim, was its crowning glory. This was the beauty of the Lord, the beholding of which was the one thing the Psalmist so earnestly desired. *Ps.* xxvii: 4. Hence the temple reared by Solomon was not completed until "the cloud filled the house of the Lord." 2 *Chron.* v: 13.

Every christian church is a temple raised as a dwelling place for the same divine presence. Here is not indeed the brazen altar, but there is that which this altar typified, Jesus Christ set forth as the Lamb of God taking away the sin of the world; here is not the brazen laver full of pure water, but better still the washing of regeneration and the renewing influences of the Holy Spirit; not the table of shew-bread, but the bread of life which came down from heaven; not the candlestick of gold, but that word which is a lamp unto the feet and a light unto the path; not the altar of incense, but the censers of pious hearts and the prayers of adoring saints; not the veil and the ark of the covenant, but the veil rent and the mercy seat thrown open to all; not the cherubim overshadowing the mercy seat, but the angels who minister to the heirs of salvation and rejoice over one sinner that repenteth; not the cloud that dwelt between the cherubim, but that which this cloud foreshadowed, the Living One who is the brightness of the Father's glory and the express image of his person.

These words are descriptive of the Lord Jesus Christ. The Apostle prepares the way for setting forth in this epistle the value of the atonement of Christ, by showing the exalted worth of his character as the

Son of God. In establishing his divinity he shows the superiority of Jesus to the prophets, and to the angels, the highest order of created beings. He who is superior to the most exalted creatures, must be something more than a creature, can be nothing less than God. While the prophets were merely inspired men, He by whom God has spoken to us in these last days, is the Son, whom Jehovah has appointed heir of all things, to whom was entrusted the creation of the worlds, who upholds all things by the word of his power, who is the brightness of Jehovah's glory and the express image of his person.

Images may give a likeness more or less perfect of their original. The figure on a medal gives little more than the profile; a statue is a more accurate and complete representation of the person; but neither of these, nor a portrait could be by any means so perfect a picture of an individual, as a son bearing the exact features of the father, with the same disposition and powers of mind. From the latter, we could get as correct an impression of the person as from seeing the man himself. Such a son would be the express image of the parent's person. Man was formed in the image of God. He possesses intellectual and moral qualities which are a miniature portrait of certain perfections of the divine nature. Hence man is an image of God; but he cannot be called the express image of God's person. This is something that can be said of Jesus alone; and means that he is the essential image of God,— the image in which there exists not only some but all the features of God's character and also God's very essence. Between the Lord Jesus and man, each taken as the image of God, there is immeasurably more difference than between a son in all respects perfectly like his father, and the likeness of that father cut on a medal or in a seal. In the latter, we have only a dim resemblance; in the former, we see the living person essentially before us in all his perfect characteristics. Man represents some lineaments of God's character, as a bust represents a person,— a few dark outlines, true as far as they go, but giving no idea of his spiritual and bodily nature, his intellectual and moral life. In Jesus Christ, we have a representation of God which embodies Him before us in all respects as perfect as the idea we would get of a parent from gazing on a son the perfect reproduction of the father's bodily and spiritual nature.

Jesus is also the brightness of Jehovah's glory. Taking these words in their bare grammatical meaning, as though occurring in an uninspired author, some persons find in them no higher sense than what may be

drawn from the resemblance between light radiating from the sun and Jesus proceeding from God. But St. Paul was writing to Jews; and by the glory of God they understood the bright cloud that dwelt between the cherubim. They would therefore get from these words the truth, that Christ was all which the Shechinah, as a type, represented. The whole Levitical economy was for revealing the work of Jesus, and preparing the way for its accomplishment. And when that system throughout was so completely filled with illustrations of the nature of his atonement and the mode of access to God through him; with types, emblems, allegories, statements, and prophecies for identifying him when come, and enabling us to understand the nature of his sacrifice; it would be strange if nothing were found there to illustrate the dignity and glory of the character of Jesus as God. This has been done. The type or symbol embodying this grand instruction was the Shechinah. That cloud was Christ. This cannot be stated in more unambiguous language than in the words of the text. This cloud it was, as the symbol of Christ, that appeared to Moses in the burning bush; that led Israel through the sea; that was their guide and guard in the wilderness; that dwelt in the tabernacle, and was the glory of the temple; that was seen by Isaiah, as recorded in his sixth chapter, and afterwards called by St. John the glory of Jesus, *Jno.* xii: 41; that was beheld by Ezekiel lingering on the threshold of the temple, passing over the valley of Jehoshaphat, pausing on the top of Olivet, and thence ascending to heaven, as was afterwards done on those very spots by our Lord. *Ex.* x: 40–xi: 23. During his humiliation, while making atonement for sin,— for in his atonement is included all that he did and suffered on earth,— he left the brightness of his glory, and came forth on his mission in the form of man. As an assurance of his divinity, the chosen disciples were permitted in the transfiguration to behold Him in the midst of this glory;— this was the bright cloud that overshadowed them — Jesus as he then appeared in the midst of the cloud, was Jesus as he had been before assuming the form of man; and was Jesus as he now is in heaven, glorified with the glory he had with the Father before the world was. This cloud of glory, we imagine, is meant, when at his ascension, "a cloud received him out of their sight." *Acts* i: 9. It is remarkable, that on the only occasions when he appeared after his ascension, he appeared in this cloud of glory. This was that light from heaven, above the brightness of the sun at mid-day, that shone around about Paul on the road to Damascus, *Acts* ix: 3–xxvi: 13; and when seen by St. John at Patmos, so great was the splendor, that his countenance

was as the sun shineth in his strength. *Rev.* i: 16. His second coming shall be in clouds with a glory from the presence of which the earth and the heaven flee away; and his dwelling place in the New Jerusalem, is in the midst of a glory so effulgent as to banish night and make unnecessary the light of sun and moon. *Rev.* xxi: 23.

1. The words of the text teach the divinity of Christ,—that his presence is the presence of Jehovah. He is called the angel-Jehovah, the angel of God's presence,— that is the messenger in whose presence was manifested the presence of God. From the presence of God we cannot separate splendor. He is holy,— glorious in holiness:— his holiness and glory are inseparable and identical. Holiness is immaterial purity,— spiritual splendor. Hence it is said, "God is light." Light is the most refined form that matter as known to us assumes. It seems to verge most nearly on to the domains of the spiritual; a kind of transition link, were the thing possible, between the spiritual and the material. In the manifestations made by God of his perfections through the creations of the material world, there are innumerable gradations, from the highest intellectual beings standing near his throne, down through irrational creatures to the lowest forms of inanimate creation. In this scale, the lower degrees consist of creations from the more gross forms of matter, dark and earthy; as we go upward these become more and more refined; until coming to the highest forms of matter, we find there no darkness, nothing but light and splendor; and find on approaching the throne of God, He the eternal Spirit dwells in light inaccessible and full of glory. As He is the ever living God, his holiness is a living, vigorous, active principle; and being represented by light, it can be properly illustrated only by brilliant, radiating light. Hence the symbol of God's presence was the Shechinah. And when the scriptures would teach that Jesus is God; that those who stand in the presence of Jesus, stand in the presence of God: how could they do it more impressively to a Hebrew, than by saying Jesus is precisely what the Shechinah was, and in him dwells all the fulness of the Godhead as really as the divine presence dwelt in that cloud of glory.

2. The scriptures teach not only that "Jesus is the head of all principality and power," *Col.* ii: 10, that he is at "God's right hand in heavenly places, far above all principality and power, and might, and dominion, and every name that is named in this world and in that which is to come," *Eph.* i: 21; but that "by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they

be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and He is before all things, and by Him all things consist; who is the image of the invisible God, the first born of every creature," *Col.* i: 15, 16; "who is over all God blessed for ever." *Rom.* ix: 5. How beautifully were these truths symbolized in the cloud of glory between the cherubim with its surrounding emblematical figures; and though that symbol was necessarily inscrutable to the Jew, in the light thrown on it by subsequent scripture, we read in its significance deep and ennobling instruction. The cherubim, as we gather from the different passages where they are mentioned, were living creatures, emblematic of life in its highest development; and represented the most exalted order of created intelligencies, and the redeemed nature of man as raised to the first rank of those beings, with his glorified manhood possessing the highest possible manifestation of spiritual life. "God dwelling between the cherubim, is God revealing himself as on a throne of grace in mingled majesty and love for the recovery of his fallen family on earth, and their final elevation to the highest region of life, blessedness, and glory." * And as the cherubim were not only over the mercy-seat, but were inwoven with the curtains and the whole interior of the tabernacle;—this represents that not the throne merely, but the entire dwelling of God is in the midst of those possessing a redeemed and glorified human nature, made like unto the angels, and forming the central circle around the throne of God in glory, of that adoring host consisting of the spirits of just men made perfect in spiritual bodies, and the innumerable company of angels. How exalted therefore the idea thus got of the nature of Jesus represented as thus dwelling amidst the most glorious creatures, in the front rank of whom stands our race in a redeemed and glorified manhood; and how perfectly consistent this representation with the train of remark followed out by the Apostle in this chapter by quoting from the Old Testament for showing the superiority of Christ to angels, the highest order of created beings, and consequently the divinity of our redeeming Lord.

3. The words of the text represent further, that Jesus is the guardian of God's holy law. The Shechinah overshadowed the ark of the covenant containing the stones on which was written the law. No person could enter the Holy of holies save by divine permission; and hence no one could lay hands on those tables of the law to violate them. They were guarded by that cloud. To a perfect character, no virtue is

* Fairbairn's Typology, v. 2, p. 243.

more admirable than justice; nothing more desirable than the upholding of law. Mercy is no longer mercy, and becomes odious, a mere semblance bearing a name not its own, when shown by the sacrifice of justice. When the Lord Jesus undertook redemption by making man the object of divine mercy, it was necessary to show that this was to be done by magnifying the law and making it honorable; that He who came to show mercy, came not to destroy the law but to fulfil; that He who would save from the penalty of the law, should be the express guardian of that law; that in everything done for our salvation, He would have his stand on that law and guard its inviolability by dispensing mercy,— paradoxical though the expression may seem,— as something demanded by justice; so that by our entrance into heaven, no principle of divine justice will be infringed, and no beings have a more righteous claim to its glories than the redeemed. When therefore we look to the ancient temple and see the cloud which was the emblem of Jesus, overshadowing the ark in which was kept the law, how significantly do we feel that he who saves us, guards sacredly the law of God, throws round it a protection which none can violate, and sheds over it the brightest glory. In setting forth the nature of his atonement, as is done in the epistle to the Hebrews, it was wise in the Apostle to begin with the statement of this as one of the preliminary truths.

4. Jesus is the only medium of communication for man with God. In the world there were many temples, and ways adopted in different nations for coming to him whom they viewed as the only true God; but there was only one way open; that was marked by the Jewish Shechinah, and was through him who is "the way, and the truth, and the life." All other ways were paths leading into deeper gloom; this was the true and living way. The various forms of religion are still as numerous; and among them still stands unchanged this one way of access to the Father. Hence, this essential truth was embodied in the Jewish symbols,—"There is one mediator between God and men, the man Christ Jesus," 1 *Tim.* ii: 5; and from the midst of the excellent glory there goes forth to man the warning, "No man cometh unto the Father but by me." *Jno.* xiv: 6. No prayer can be accepted save through Him and in His name. The word mercy-seat, so precious to the sin-burdened soul and designating the sacred place of refuge for the sorrowing spirit, means properly the covering of gold on the ark, over which the mysterious cloud rested between the cherubim: and is thence figuratively used to express the place where Jesus meets the soul returning to God in penitence and prayer. While in his prayers, the

Mohammedan turns towards Mecca; and the fire-worshipper turns toward the rising sun; and the Jew turns toward Jerusalem; we turn with reverential faith, to the throne of grace, the place where dwells the presence of Him who is the brightness of the Father's glory and the express image of his person. This is the holy oracle where we who lack wisdom ask of God, and towards which we lift our hands and offer the incense of morning and evening prayer.

5. Jesus gives wisdom and instruction to his people by the Holy Spirit. Light is the emblem of knowledge; and the shining forth of light represents the shedding abroad of knowledge. Hence the Apostle says, "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, who is the image of God." 2 *Cor.* iv: 6. The Holy Spirit proceeds no less from the Son than from the Father, and hence is called the Spirit of Jesus. The Holy Spirit proceeding from Jesus, could not be more beautifully represented than by the light radiating from this cloud of glory; and every outpouring of the Spirit, every visit of his to a believing heart, is a coruscation from that more excellent glory, Jesus the image of the invisible God. The oracles of the ancient world, among which that at Delphi was so conspicuous, show there is a need felt by man for a true oracle to be consulted in time of need. That want is supplied by the gospel in pointing us to Jesus. The one thing desired by the Psalmist was that he might dwell in the house of the Lord all the days of his life, to behold the beauty of the Lord and to inquire in his temple. We have that desire gratified to the full extent at the mercy-seat, when Jesus shows us there his glory, and speaks in melting tenderness to our inquiring spirits and adoring souls.

6. There was in that light a transforming power. The wonderful change that passed on Moses when abiding in the mount with God, that invested his face with a glory too bright for human gaze,—was there in this no meaning? The apostle uses this to illustrate the change in the saints, as "we all with open face, beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 *Cor.* iii: 18. God gave to his church that magnificent fact in the history of Moses, that we might get as vivid an impression as is now possible of the glorious change wrought in our dark and decaying natures by the power of divine grace. If Moses was so changed by communion with God, can it be otherwise than that those who dwell under the influences of the Holy Spirit

proceeding from Him who is the brightness of his Father's glory, should be changed by degrees into the purity, the fervor, the radiance of holiness? Changed till their very face, the index, the living telegraph of the soul within, shine like Stephen's, when all that sat in the council looking steadfastly on him, saw his face as it had been the face of an angel? Nay, till it be changed into the likeness of Him who was transfigured, and his face did shine as the sun and his raiment was white as the light? It was while Jesus prayed that the fashion of his countenance was altered; the transformation into the same image that passes on us in sanctification, must be effected by our continuing steadfast in prayer, and by thus abiding at the mercy-seat under the influences of the Holy Spirit represented by the cloud that dwelt between the cherubim, and was the type of Jesus from whom proceeds the Spirit who is the agent, and the truth which is the means, of our sanctification.

7. Jesus is the protector and comforter of his people. The shadow of the Shechinah was a place of refuge and of perfect security. Within the Holy of holies where it dwelt, no mortal could intrude without divine permission. Its sacred inclosure no enemy could enter, no foe could invade. This seems referred to when God is spoken of as our refuge; and the wings of the cherubim are meant when mention is made of a shelter beneath Jehovah's wings. Hence, the words, "Thou shalt hide them in the secret of thy presence from the pride of man," *Ps.* xxxi: 20; "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty," *Ps.* lxlxi: 1; "In the time of trouble he shall hide me in his pavilion, in the secret of his tabernacle shall he hide me." *Ps.* xxvii: 4. Satan says concerning Job, "Hast thou not made an hedge about him, and about his house, and about all that he hath on every side?" *Job* i: 10. How can anything injure him who is covered by the presence of Jesus? As the Shechinah protected and illumined all beneath its shade, so the power of Jesus protects, and the Spirit of Jesus enlightens and comforts. That cloud moved with Israel through the wilderness, and went before them over Jordan; so the Redeemer says, "My presence shall go with thee;—I will never leave thee nor forsake thee." Ancient story tells of a hero and his friend who, in a land of enemies, were encompassed by their guardian divinity with a resplendent cloud, that made them invisible, while seeing all things around; and enabled them to come into the capitol city before the presence of the sovereign, in safety, through the midst of surrounding foes: every saint is walking amid such a cloud, while going up through this wilderness amid crowds of spiritual foes,—a glory of which that

forming the guide and guard of Israel through the sea, and the wilderness, and the Jordan, was the emblem; which will never forsake us during the sorrows of life; and which when we go down into the valley of the shadow of death, turneth the shadow of death into morning, into the light of that day without night, which sleeps on the heavenly hills; and which is but the same cloud of glory expanded into its full dimensions and into the radiance of its noonday splendor. The Magi were guided in their journey to Bethlehem by a star; in our pilgrimage to the babe of Bethlehem in the midst of the throne on high, we are encompassed by a cloud of light, a cloud like that into which the chosen disciples entered on the mount; and from it there comes a heavenly voice, the influences of the Spirit assuring us that he who is with us here, is truly the Son of God; and while walking in this light, we are indeed walking in the light of the Lord. Had the star, which led the wise men, gradually expanded and grown in brilliancy, as they approached Jerusalem, till at length its splendor covered the whole heaven,—in what a blaze of glory would they have entered that city and walked those streets. The path of the just is as the morning light, which shineth more and more unto the perfect day; as we grow in holiness we feel this spiritual light deepening in brightness around our souls; and who can tell amid what a blaze of glory we shall enter the streets of the New Jerusalem, when the glory of Jesus which first arose on our souls like the first rays of dawn,—like the morning star,—shall be expanded into the intense splendor of a light brighter than the sun at mid-day, and shall cover the whole firmament of that deathless, sinless state, around which no evening throws its shade.

8. Jesus is the light and glory of heaven. The Holy of holies represented heaven. The description of the New Jerusalem in *Rev.* 21st and 22d chapters, is in language drawn from the Jewish temple. The most holy place received no light from without. Its light was the cloud from the cherubim. Hence, "the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." What need had the Holy of holies of light from sun, or moon, or lamp? That which was the emblem of the Lamb was its lamp. The Lamb himself is the lamp of heaven. Where he dwells in glory, how can there be night? In the heavenly city there was no temple; the most holy place of the earthly temple had, as it were, been expanded on every side into illimitable dimensions, till the whole city was itself that which the most holy place represented; and the cloud between the cherubim, however glorious as an emblem, had deepened

into the brightness and grandeur of the Shechinah of that glorious world. "He that planted the ear, shall he not hear, He that formed the eye, shall he not see?" He that formed the sun, must he not be a God of glory? his habitation a dwelling-place of light? There does he now dwell "in light inaccessible and full of glory." In light inaccessible, did I say? Nay into the very midst of that glory wherein he dwells, there is open to us a new and living way; and the unceasing prayer of our glorified Redeemer is, "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." *Jno.* xvii: 24. That is the goal where only the pilgrim soul of the believer will find rest. As we grow in holiness, we feel ourselves entering into that cloud; not fearing as did the disciples when they entered into the cloud on Tabor, but rejoicing with joy unspeakable and full of glory. In nature, nothing is more beautiful than the Aurora Borealis; its origin is a mystery; its forms of beauty various, exquisite, and glorious: yet who that gazes with intelligent piety on its magnificent coruscations so mild, so rich, so heavenly, turning the gloom of midnight into a morning beauteous as that of Eden, and throwing even over the wintry landscape of snow the hues of the rose;—does not feel that He who can thus command the light to shine out of darkness, can with equal ease encompass the world perpetually with a light which in the absence of a sun, would cause unceasing day and realize the promise concerning the New Jerusalem, "there shall be no night there?" An arctic voyager, after being confined during the months of a polar winter, describes his sensations of pleasure on beholding the sun first rise above the horizon, as inexpressible, and so strong as to affect his whole frame with emotion: What then will be our feelings when on emerging at death from the darkness and discomforts of the polar night of our present earthly existence, we have the first glimpse of the sun of the heavenly world, so long withdrawn from us, Jesus, "who is the brightness of the Father's glory and the express image of his person."

PRESBYTERIAN CHURCH, O. S.

From the minutes of the last Assembly we learn that during the year ending in May last, nine new Presbyteries were organized. There are in connection with the General Assembly, 33 Synods and 168 Presbyteries; 2,577 ordained ministers, 790 candidates and licentiates; 3,487 churches; and 279,630 communicants. During the year 31 ministers died; 34,329 members were added; 6,672 adults and 16,194 children were baptized. The whole amount of contribution was $2,835,147.

CONGREGATIONAL GENERAL ASSOCIATION.

This body was opened on the 5th of October last, in this city, by a Sermon from Rev. B. N. Seymour. This Association acquiesced in Secretary Badger's plan of co-operating with the Home Missionary Society. In their proceedings we also find the following preamble and resolutions about the Sabbath:

"Whereas, A high degree of either morality, social order, or business prosperity, is unattainable by any people among whom the Sabbath day is generally desecrated; and, *whereas*, the people of this State, having, through their Legislature, asserted and claimed their right to enjoy the Sabbath, as a day of release from toil and business, that right has been wantonly denied and wrested from them by an unjust and wicked decision of our Supreme Court, a decision contrary to all precedent; and, *whereas*, we learn that in the interior of the State the result of this decision has been a great increase of Sabbath desecration and consequent immorality,

"*Resolved*, That we earnestly pray to God to deliver us from the curse of wicked rulers.

"*Resolved*, That there has now arisen special occasion for all evangelical pastors and preachers throughout the State, to make earnest effort to quicken the public conscience, and cultivate a right moral sentiment among the people regarding the Sabbath day.

"*Resolved*, That this Association, in conjunction with the Synod of Alta California, appoint a Committee, to act in concert with similar committees appointed by other religious bodies in this State, in devising measures for securing the passage, by our Legislature, of a law for the protection of the people of the State, in their right to the enjoyment of the peace and rest appropriate to the Sabbath day."

The Association also passed Resolutions in favor of the *Sons of Temperance*, and the *Dashaways*, and against gambling and lotteries, and to petition the Legislature on the subject, and also against duelling, and "pledged themselves to exert their power to arouse the public sentiment of the State till it shall enforce the law, and suppress the barbarous practice." It seems to us, that our Congregational brethren have either done too much or too little at their recent meeting. We do not see why they did not also pass Resolutions about the third, first, second, fifth, seventh, ninth and tenth Commandments as well as about

the fourth and eighth. Idolatry is in our streets. Violations of all these commandments prevail to a most painful extent. We do not see, therefore, why they stopped short of a preamble and resolutions in favor of each of the Commandments, and even in behalf of the right of Divine Sovereignty itself over the universe. The Ladies' Relief Society, the Orphan Asylum, the Inebriates' Home, the Industrial School, the Mechanics' Institute, Mercantile Library, Young Men's Christian Association, the Odd Fellows and the Masons, and the Atlantic Cable and the Pacific Railroad, seem to us, to have been neglected by them. We do not see by what authority they pick and choose among God's laws, nor why they should petition the Legislature concerning the fourth rather than the first and second commandments. This Association also condemned the *New York* American Tract Society, because it has refused to publish Tracts agitating the country "on Slavery," and "recommended individuals and associations for tract distribution in this State, to procure their publications from the *Boston* Society."

It surprises us also to see, since the "College of California" is not under any "ecclesiastical control," and is not at all "denominational," that a Committee was appointed to report on it, and that the following resolutions were adopted:

"WHEREAS, The success of the College of California is of vital importance to our Christian work in this State, especially in the training of a home ministry; and, *whereas*, the effort now decided upon by the Trustees of the College is of the very highest consequence at this critical stage of this enterprise; therefore,

"*Resolved*, That each minister be requested to give this object a place in his daily thoughts, and in his earnest, sympathetic endeavors to do good.

"*Resolved*, That each church be urgently solicited to labor and pray for the College, as an indispensable aid to the cause of Christ in our State."

These resolutions we quote verbatim from their published minutes, nor do we know any reason to doubt their correctness. Here then the College of California which according to the late programme is to have no positive religion at all, and to be altogether *a neutral* as to denominations and churches, is nevertheless the subject of ecclesiastical action, and is to train up "a home ministry" for the Congregational churches on this coast. This confirms our view of "the College speeches" made during the late sessions of the Association, and is consistent with the origin, history and management of that institution up to the present time.

Is it anything else than a Congregational College? From our hearts we wish it prosperity, but we wish it to accomplish its work under its proper name and with its true colors flying.

The resolutions of this body and also of the New School on the Bible question we give in another place.

NEW SCHOOL SYNOD OF CALIFORNIA.

This reverend body at its late meeting had *nine* ministers and *five* elders present. The opening sermon was preached by Rev S. S. Harmon. It was published entire in our last number. It was eminently worthy of the occasion, and will amply repay any one for its perusal. The Rev. W. W. Brier was elected Moderator, and the Rev. L. Hamilton, Clerk. This Synod acquiesced in part in the plan of co-operation with the Home Missionary Society proposed by Secretary Badger in 1858. The Synod also protested against "the code of honor," and pledged its members "to use their individual and official influence to bring the people of this State to unite with *them* in this protest." The Rev. S. H. Willey offered a long preamble and resolutions on the observance of the Sabbath, which were adopted. The resolutions are as follows:

"*Resolved*, That in the opinion of this Synod, we as a Christian State, have a right to a Sabbath protected by law, and secured from noise, disturbance, and ordinary labor, so that it may be devoted to domestic enjoyment and religious worship.

"*Resolved*, That we will continue our efforts, in every lawful way to secure the enjoyment of this right.

"*Resolved*, That in the name of God, and in the spirit of hearty co-operation, we will unite with all who seek to rescue the day from desecration, making its friends our friends in this our common cause.

"*Resolved*, That we will use our whole influence to obtain a Sabbath in this State, a Sabbath recognized by law, and secured by the intelligent sentiment of an instructed and Christian people."

The Book of Esther is a commentary on the Psalmist's observation: "The wicked plotteth against the just, and gnasheth on him with his teeth. The Lord shall laugh at him, for he seeth that his day is coming." xxxvii: 12, 13.

THE BIBLE QUESTION IN THE SANHEDRIM.

We have presented our views of this subject elsewhere; we do not intend to discuss its merits now; but to give as a mere matter of history the state of the question as it was acted upon by some of the ecclesiastical bodies in their recent sessions. As far as we have seen, the Methodist Conferences, one of which met, we believe in Petaluma, and the other in this city, took no action on the question at all. This in our humble judgment was a wise and christian course. As it is a *quasi*-political question, we should rejoice if all our ecclesiastical bodies ignored it altogether. But as we hope to make our pages a history of the most important proceedings of the different Churches on this coast, we proceed to chronicle first the resolutions of the *Congregational Association* on this subject. They are in the manner following:

"Whereas, The Bible is the great fountain of pure morality, and contains the only true rule of conduct and life for all men, in all times; and, *whereas*, the founders of our Republic recognized the broad principles of Christianity as the foundation on which they built, and regarded Christianity as a part of the common law of the land; therefore,

"*Resolved*, That we earnestly and unanimously recommend and *urge* the use of the Bible in our Common Schools.

"*Resolved*, That we tender our thanks to Rev. W. C. Anderson, D.D., and all others with him, who have so ably advocated the claims of the Bible to a place in the Public Schools."

This preamble and these resolutions taken in connection with the writings of Dr. Anderson and his co-laborers, whose productions are thus endorsed, must mean that the Legislature is to be "*urged*" into the making of laws that shall compel the use of the English Translation in our Public Schools, without any regard to the conscience or desire of parents, taxpayers or teachers. It is well known, however difficult it may be to interpret a great deal that has been written of late about using the Bible in our Schools, that Dr. Anderson's position is clearly defined as in favor of *the compulsory use of the English Translation of the Scriptures in the Public Schools.* This then is the meaning of the Congregational Association of California, and this we regard as unscriptural, unconstitutional, and in every way a most erroneous view. This would be pronounced fanatical and tyrannical in Prussia, Austria or France.

The *New School Synod* adopted the following resolutions;

"*Resolved*, 1. That the Bible lies at the foundation of all our civil and religious institutions.

"*Resolved*, 2. That, therefore, it should be read in every school and family.

"*Resolved*, 3. That, therefore, we are strongly opposed to the "*compulsory*" exclusion of the Bible from our Public Schools."

If we had belonged to this Synod, we should have offered another resolution, namely, that "we are strongly opposed to the *compulsory exclusion* of the Bible from any counting-room, jail, factory, police station, steamboat or ship, or stage-coach, or mining camp, or town or city or hamlet, or log-cabin whatsoever." We should certainly have asked these brethren to join us in thanking God that we live under a constitution and laws that do not take the Bible from any body, and that do not *force* it upon those who do not want it. The whole gist of this controversy is abandoned in the above resolutions. The point in dispute is whether the Legislature shall be appealed to, and shall compel the use of our translation. We say, *no*. We say let every body, man, woman and child read the Bible, but let there be no legislation to compel any one to read the Bible, recite the Creed, or go to Church, who does not choose to do so. And this position seems to us to be implied in the above resolutions, for if the Synod is opposed to the "compulsory exclusion," we suppose they are equally opposed to *the compulsory introduction and use of the Bible in the Public Schools*. And this is precisely the position we have held for years, and for which we have suffered no small amount of misrepresentation. Nor is it within our comprehension to see how the Legislature can *introduce* or *exclude* or do anything in regard to the use of the Bible in the Public Shools, and not have the same right to do the same thing in regard to the Bible in our families and churches. Nor do we see why the "family" is *in*cluded in the second of the above resolutions, but *excluded* from the third. For surely the Synod was as much opposed to the compulsory exclusion of the Bible from our families as from our schools. This, however, the Synod does not say. The true view, the constitutional and scriptural view of this question is, simply to have no law—no legislation on the subject. Let every one read the Bible that wishes to do so, but do not compel any one under pains and penalties to read the Bible who does not choose to do it.

In the meeting of the Baptist Association of Sacramento Valley, it was resolved—"That all Bible loving Baptists should earnestly labor to secure the daily reading of the Bible in all the Public Schools of this

State." If by *earnestly laboring* our Baptist brethren mean the using of reason and speech and argument enlightening the understanding and persuading the heart and bringing the conscience voluntarily to the use of the Bible — if the "earnest labor" here recommended is of the same kind they use in building up churches and trying to convert men to God — then we have no other objection to the resolution, than that we think it best as already suggested that all ecclesiastical bodies should let the question alone, and that there should be no legislation about it in Church or State. But if by earnestly laboring is meant *any compulsion*, then we object to the resolution altogether. And there is moreover in our minds, a difficulty, and we refer to it with the kindest feelings and the greatest respect. The difficulty is this, that very many truly Bible loving Baptists regard our English Translation as so *defective* and *sectarian* that they are bringing out a translation of their own. If our Baptist brethren cannot work with the American Bible Society, nor with the Church of England in circulating our version *as the Bible*, what translation is it they desire to be read in our Public Schools? And if a majority of the Legislature should introduce the new Baptist version into the Public Schools, would not our Congregational and New School brethren reconsider their proceedings, and resolve that they "are *strongly in favor of the compulsory exclusion of the Bible from our Public Schools?*" What would they say to have their children taught to read *John the Immerser?* And yet if the Legislature has the right to compel the use of the present translation in the Public Schools, it unquestionably has the same power to exclude it, and to introduce in its place the new Baptist version, the Douay or the Book of Mormon.

The Synod of the Pacific, the Old School Synod, adopted the following resolutions on this subject:

"*Resolved*, That this Synod hopes that all Presbyterians will continue as heretofore, to be known as the sound friends of general education throughout the country, and as advocates of the introduction of the Bible in the Common Schools.

"*Resolved*, That this Synod in the adoption of this resolution in relation to the introduction of the Bible in Public Schools, does not intend to favor its compulsory introduction by law into such schools."

These resolutions we print *verbatim et literatim* from the originals in the Minutes of the Synod. And with this deliverance of the Synod we are fully satisfied. With all Christians, we desire God's Word to be read. There is no objection to the voluntary use of the Bible, any

where, even in the Public Schools, if all wish it. It is against its compulsory use by law, that we have and do earnestly protest, and the Synod protests also against "*compulsory introduction by law*," into our Public Shools. For the present we forbear any more remarks on this subject, except that in saying in our last number, the resolution of the Synod expressed "our views precisely—the very views which we have advocated so repeatedly," we did not mean to say that the resolution was adopted for the purpose of endorsing our views, or that the Synod was to be held responsible for our Tractate. By no means. But we did mean, and we do say still, that the resolution expresses precisely our position on that subject. The text of our Tractate as given in the "Advertisement" is the following:

"I understand the compulsory use of the Bible in our schools to mean teaching religion by stress of law, and this, in our country, I consider fanatical, unconstitutional, unjust, and tyranical. While I believe, with all my heart, in the Word of God, *I am opposed to any statute to compel me or my child to read, or hear the Bible read anywhere, or that shall compel my neighbor, or his child, to hear, or read the Bible anywhere contrary to his wishes, and the honest convictions of his own conscience.*

It is to explain and defend my views on this subject in the light of Christianity, and of our organic laws, that these pages are published."

And is not this precisely what the Synod has said? The Synod does not favor the compulsory introduction of the Bible by law into the Public Schools, neither do we. Is there not, therefore, an agreement on this point?

Our subscribers who may not receive their copies will confer a favor upon us by informing us of any mistakes. We owe an apology also for the delay that occurred in the delivery of some of the last numbers. We hope to be able to do better in time to come.

☞ Our present number is more occupied with the proceedings of ecclesiastical bodies than is to our taste; but there was no way to help it, if we discharge our duty in fidelity and with a good conscience. We have aimed to give the history of things just as they have occurred, and such brief comments as seemed absolutely necessary to do ourselves and our principles and our Synod simple justice — and nothing more, and less we could not do.

THE SYNOD AND ITS SCHOOL.

In our last number we gave some account of the meeting of the *Synod of the Pacific*, and of the opening sermon by the Rev. Dr. Burrowes, and of the address of the Moderator, the Rev. Dr. Woodbridge of Benicia. In our present number we have the pleasure of offering to our readers the able and excellent sermon of Dr. Burrowes, complete, just as it was delivered. Some of the proceedings of the Synod we have already noticed. It is our purpose to present from time to time the chief matters that were acted upon by the Synod, with such comments thereon as may seem necessary to explain, enforce or defend its proceedings. The following is the minute of the Synod in relation to the Grammar School.

"Dr. Scott, Chairman of the Committee on Education, reported as follows:

"The Committee appointed to consider the state of Education within your bounds, and to report to this meeting a plan for prosecuting this great work, beg leave to report that upon reference to the minutes of your reverend body, it is found that this subject has engaged the earnest attention of your body at every meeting since the formation of the Synod. As long ago as 1849, it is found that the Board of Education was desirous of taking measures here for the establishment of a College, and it is believed the Board has ever shown a disposition to act promptly and liberally on the subject. The resolutions of your reverend body in October, 1856, are full and strong on this subject, but for reasons perfectly obvious nothing has been done. Almost all, perhaps all the other leading denominations of Christians on this coast have educational institutions under their care, while there is not a single one of any grade under your direction. The Presbytery of California has, at various times, entertained the subject, and in April, 1858, resolved, 'that the time had come for the establishment of an Institution of learning under its care,' and appointed Rev. Drs. Anderson and Scott a committee to carry this resolution into effect. The Rev. Dr. Scott was also appointed to represent the wishes of the Presbytery on this subject to the Board of Education. Your Committee also find that all the resolutions and actions of this Presbytery on this subject have been, by a direct resolution, referred and submitted to your reverend body for such proceedings thereon, as you in your superior wisdom may deem best. Your Committee are happy also to find that the Rev. George Burrowes, D.D., has been sent by the Board of Education to this coast with a commission to devote himself to the promotion of this work. And also, that the Rev. Albert Williams, one of your pioneer ministers to this coast, and the founder of the First Presbyterian Church, on Stockton street, has returned, after an absence of a few years, and in renewed health, and that he is desirous of devoting himself to the promotion of the cause of Christian education under the direction of his brethren.

"Your Committee, therefore, in view of your past history and of the age and circumstances in which we are placed, beg leave, furthermore, to report the following preamble and resolutions, namely:

"Whereas, The interests of sound learning are second only to those of true religion; and, *whereas*, a great and growing demand *does* exist for institutions of learning on this coast for our youth of both sexes, and believing that it is the solemn duty of this Synod to do all in its power to provide for the best possible education of the youth under its care or within its bounds; therefore,

"*Resolved*, 1. That this Synod recommend earnestly to the ministers and churches of each Presbytery under its care, to do all they can to institute, as speedily as possible, at least one male and one female Academy for the children of the church under their care.

"*Resolved*, 2. That the resolutions of the late General Assembly on Education be adopted by this Synod, and earnestly and affectionately recommended to the attention of your ministers and churches.

These resolutions are as follows:

"'*Resolved*, 1. That the General Assembly learn with gratitude the general success that has attended the operations of the Board of Education during the past year, as evinced both by the increase of candidates and funds.

"'*Resolved*, 2. That the best hope of continued and enlarged success in the Church's operations in this department, as well as every other, is under God in prayer; and the Assembly earnestly recommend to all ministers, to give increased attention to this subject in the devotions of the sanctuary.

"'*Resolved*, 3. That one of the means of success in the education of Candidates for the Gospel Ministry, consists in the faithful and interested supervision of the Presbyteries; and as such supervision implies the possession, on their part, of definite knowledge of the progress of all candidates in their studies, and of their general qualifications for the sacred office, it be recommended to the Presbyteries to consider the propriety of obtaining, at least once a year, from the teachers and professors, where the candidates are pursuing their studies, a report on such points and in such form as such Presbytery may deem best.

"'*Resolved*, 5. That the Assembly cherish with increased affection and regard, the system of collegiate education, which, from time immemorial, has engaged the energies and prayers of Presbyterians; and while they believe that new colleges should be established to meet the educational demands of Providence, they think that very great care and prudence are requisite in locating and in founding these institutions; and particularly do the Assembly recommend to the friends of the colleges already in existence, to endow them fully; in the mean time, to avoid debt; to raise the standard of scholarship; and to pay due regard to the amount of religious influence and instruction; and generally endeavour to make every college within the bounds of the Church worthy of the ancient form of Presbyterianism; suited to co-operate with Theological Seminaries in increasing the power of mininisterial education, and able to meet the wants of the country and the world.

"'*Resolved*, 6. That this Assembly renew their recommendation to parents, in consecrating their children to God, and training them to become worthy members of the Church; to dedicate such as in their judgment possess the requisite qualifications, to the holy office of the ministry.

"'*Resolved*, 7. That this Assembly appoint the last Thursday of February as a day of special prayer for the outpouring of the Holy Spirit upon the rising generation, and especially the baptized youth of the Church, the officers and students of colleges, academies, and all institutions of learning in our own, and in foreign lands, and earnestly recommend that it be faithfully observed throughout our Zion; and they furthermore recommend to the churches to unite alms with their prayers, and to take up collections on that day for the object specified in the preamble of this report.

"'*Resolved*, 8. That all the pastors and ministers of the Church be requested to preach once, at discretion, during the year, on a call to the gospel ministry, setting forth the claims of both the Church and the Pulpit—that is, to portray the crying destitutions of our land, and at the same time, to hold up for consideration such things as will recommend the gospel ministry as a profession, in order that parents and youth may give its claims a respectful hearing.'"

"*Resolved*, 3. That it is deemed expedient that a Grammar School be now established under the supervision and patronage of this Synod, in connection with the Old School Presbyterian Church, whose last General Assembly held its annual sessions in the city of Indianapolis, Indiana, which we hope will be the nucleus of a College or University, to be organized under the control of this Synod, when the wants of the country require it and the Providence of God shall seem to direct it.

"*Resolved*, 4. That a Board of Regents be appointed, as was done by your reverend body in 1856, and that this Board shall consist of ten members, with the privilege of increasing their number to thirteen, and that any five of them shall be deemed a quorum; and that this Board of Regents shall have power to collect, receive, take care of and disburse such funds and other estate, real and personal, as may be donated or devised for the purpose of establishing an Institution, or institutions of learning within your bounds. And furthermore, that this Board of Regents be especially charged with the duty of carrying into effect, as speedily as

possible, the third of the foregoing resolutions; and that for this purpose, they have power to fix the location of the said school, and procure such buildings and apparatus, as in their judgment may be thought expedient. And that this Board shall take such steps, in general, as they may deem advisable, for the efficient and successful prosecution of the end contemplated in this aforesaid third resolution.

"*Resolved*, 5. This Board shall be divided into three classes and report annually to the Synod, in writing, its action and proceedings in the premises, and shall have power to fill vacancies only until the regular meeting of the Synod. One class of the members of this Board shall be elected each year by the Synod.

"*Resolved*, 6. This Board shall have power to make its own by-laws, and appoint the times and places of its meeting.

"*Resolved*, 7. This Board is directed, also, to take such measures, and at such time as it may deem expedient, for obtaining a charter, or such other legal authority as may enable it to hold property in trust for the promotion of education, under the direction of this Synod.

"*Resolved*, 8. That we welcome to our shores the Rev. Dr. Burrowes, from the Board of Education, and that he be recommended to the Board of Regents, and to the public, as a gentleman, in the judgment of this Synod, in every way eminently qualified to be an instructor of youth.

"*Resolved*, 9. That the Rev. A. Williams be recommended to the Board of Regents as a suitable person to act as their financial agent, and that this Synod does hereby recommend him as such an agent to the confidence of the churches and of the friends of education.

"All of which is respectfully submitted.

W. A. Scott, *Chairman.*
David Meeker,
Fred. Buel,
A. Fairbairn,
October 6th, 1859. J. M. Hamilton."

These resolutions were discussed at considerable length and adopted one by one, and then the preamble and then the whole adopted. Rev. Dr. Anderson opposed these resolutions from beginning to end, and was supported in whole or in part by Judge Waller, ruling elder of his church, and by his son, Rev. J. Anderson of Stockton, and by Rev, Fred. Buel, agent of the American Bible Society; but on the final vote adopting them, we heard but one negative, that of Dr. Anderson. The ground taken by Rev. Dr. Anderson in his labored speech in the Synod against these resolutions was the same that he had occupied in the Presbytery of California when the reiteration of the resolutions of that body were under consideration, and the same substantially that he advanced in his speech at the meeting in behalf of the College of California at the Congregational Church just after the adjournment of the Synod. The resolutions of the Presbytery were unanimously adopted in April, 1858, but in the last meetings of the same body just before the meeting of the Synod, Dr. Anderson and the elder from his church voted against them. The reasons assigned by Dr. Anderson for his present opposition to the attempt of his brethren to establish an institution of learning, as published by himself in a "Card" in the newspapers, and which he says were "long and earnestly debated," are thus stated by himself:

"1. That the Presbyterian Church on this coast was utterly unable to establish a college, and that the attempt, while it would certainly prove a failure, would in the meanwhile impose a grievous burden on the already too heavily taxed purses of our few, and with one or two exceptions, feeble churches. 2. That the only possible hope of the successful issue of such an attempt was found in the union of lovers of learning of different denominational views, and that the strictly sectarian form of the proposed college would prevent such a union. And, 3d, That the

College of California at Oakland, already in successful operation, free from all *ecclesiastical control*, and at the same time based on Christian principles, and rallying around it the friends of education of different denominations, and no denominations, was all sufficient for the wants of the Presbyterians of our Synod."

Dr. Anderson said he was willing Dr. Burrowes should have a school, but if we hoped to make it a College, he would have nothing to do with it, "good, bad nor indifferent." At the public meeting in the Congregational Church the evening after our Synod adjourned, called by or in connection with the Congregational Association and the New School Synod, Dr. Anderson said:

"My object in coming here to-night is publicly to identify myself with this College of California. I came to this coast believing in the ecclesiastical control of Colleges. At the first meeting of our Synod that I attended we appointed a Board of Regents. We cast about to see what could be done — could do nothing. And two or three years have satisfied me that as a denomination we could do nothing — could not build a College. We might indeed make a Picayune College — such as are found in the West or South, with a library hardly sufficient to fill that alcove, and a broken backed air-pump for an apparatus. I have changed my views, and come to the conclusion that the true idea for building a College in California is to unite. I have no doubt this is the basis of a successful work. I have had experience in colleges. It is impossible to found a denominational College under ecclesiastical control in this State. All the Protestant denominations must be represented. Away with the Shibboleths and Sibboleths! Let them sink. The Devil made them. I am happy, I say, to identify myself publicly with this College of California. I promise to give it my prayers, efforts and labors."

The same views we understand he presented in a written address to his congregation the following sabbath morning. As Dr. Anderson has thus published his reasons, and has repeatedly put them forth in opposition to the course of his brethren in the Synod, we have felt called upon in giving the history of this attempt to carry out the wishes of our Church to have him thus explain himself in our columns. The report of his remarks in behalf of the College of California at the public meeting is taken from notes made at the time and compared with the newspaper reports. It is of course a mere epitome of his points.

The Rev. F. Buel, it will be seen was on the Committee that brought in the resolutions to establish the school, and signed the report with all the rest of the Committee, but in the Synod Mr. Buel opposed their adoption, or at least the adoption of the third resolution, and assigned as his reason for this course, that in the Committee he was willing to adopt these resolutions, if the Synod was unanimously in favor of them, but as it now appeared the Synod was not *unanimously* in favor of them, he was opposed to them on the ground that he was, as he had already said, in favor of the College at Oakland.

The third of the foregoing resolutions, which was the one chiefly objected to, was written by Mr. J. M. Hamilton, ruling elder from Napa, an old Californian and a man of noble principles and high intelligence. And in support of this resolution, Mr. David Mecker of Sacramento, another ruling elder and also an old pioneer on this coast and of tried attachment to our dear old Church, took the ground that we were able to make a beginning, which was all that we now proposed to do — that there was great need for such an institution, and that we *should begin at once, for if we did not make a beginning, we should never do any thing.* He illustrated the point by saying that their difficulties in building up a Church in Sacramento were because they did not begin six years sooner, and not because they

had begun two years too soon. Mr. Meeker's remarks were exceedingly happy, and we believe all the Synod, except the four members named above as opposed to the resolutions, agreed with him.

Dr. Burrowes, Dr. Woodbridge, and Rev. Albert Williams and others, made addresses in behalf of the Committee's resolutions, but our space does not allow us to give even an epitome of their remarks. We have dwelt the more particularly on the opposition to the course of the Synod, because it has been contended that the opposition was much more numerous than the history warrants, and also to show that those persons are in error, who think the action of the Synod was hasty and obtained by a bare majority, and that consequently the next Synod will "recede" and repudiate the doings of this one. On the contrary it will be seen that the course of the Synod is directly in conformity with the resolutions of the General Assembly, and with the spirit and policy and history of the whole Church.

The history of the action of the Synod in this matter of a School is remarkably simple and straightforward, and we are astonished that *any Presbyterian*, or any body else that is fully informed on the subject, has a word to say against it. Ever since 1849, the Presbyterian Board of Education has been desirous of doing something for the cause of sound learning on this coast. The Presbyteries and the Synod at almost every meeting since their organization have had the subject of education under consideration, and passed resolutions in favor of trying to establish institutions of learning within our bounds. For three years Dr. Anderson has been Chairman of a Board appointed for that purpose by the Synod, but for various reasons the Board was never called together, and nothing was done. By order of the Presbytery of California, as the Synod had not met for want of a quorum, the subject was brought earnestly before the Board of Education in 1858, and a correspondence followed, the result of which was that the Rev. Dr. Burrowes appeared on the floor of the Synod with a commission in his hands from the Board of Education. A gentleman and a scholar of long experience as Professor and Vice-President of Lafayette College, and as an instructor of youth, in every way possessed of the highest qualifications to conduct an enterprise of this kind. For the Synod under these circumstances, to have faltered or receded from its past action, would have been to contradict all its past testimony on the subject, and to have shown an utter disregard to its connection with the Board of Education and for the past expectation and wishes of the Church at large, and would have been tantamount to a declaration on our part, that in our day and generation, Presbyterians could not have any institutions of learning on this coast. Happily for the cause of education and the Church, a large majority of the Synod were in favor of trying to co-operate with the Church through her Board of Education. Indeed, it is our decided conviction and after some considerable opportunity to know the minds of the members of the Synod who were not present, that every member of the body, with the exception of the four named above, is decidedly and strongly in favor of the course taken by the Synod.

With the four exceptions already specified, the Synod took the ground that the College at Oakland was not satisfactory or sufficient for us as Presbyterians—that we had nothing to do with it, but to wish it well as an institution belonging of right to the New School and Congregational Churches — that the admission of other denominations into the Board of Trustees was only intended to gain their

influence without changing the actual control of the School — that on principle we would not as a branch of the Church of Christ intrust this great cause to such an organization — that it would be a virtual renunciation of our high character as educators of our children, thus to merge the individuality of our Church in the efforts of others, however praiseworthy and successful they may be — that the lessons learned from such *plans of union* are too fresh in our minds for us to be guilty of laying here the foundations for such a strife as that which closed in 1837; that Colleges formed on this principle only lead to strife — that we know of no happy illustration of the success of this plan — that a day of separation must come, and then every thing done must be sacrificed; that *there is no guarantee* — there can be none on the platform proposed at Oakland, against the total perversion of the funds now to be invested — the history of Harvard is not to be forgotten — nor is it a solitary one — there is no surety, that a Puseyite, or a Jesuit may not control the religious instruction of the College of California in the next generation — there is no surety — there can be no guarantee on the plan proposed for the Oakland College that such a man as Mr. Theodore Parker, of Boston, may not be at its head within less than thirty years. And if it is said the Trustees are a close corporation and can always control its religious character, then we say, that is but a round about way of acknowledging that after all it is a denominational and sectarian Institution.

It was also urged on the floor of the Synod that we had done already more than our share in aiding other undertakings without doing for ourselves what the Catholics, Methodists, Israelites and others had done for themselves. Several striking illustrations were given. And that, moreover, we could not give up our own educational policy and go into this union without being guilty of a breach of the trust reposed in us as representatives of our glorious old Church at home, nor without being unfaithful to our ordination vows as Presbyterian ministers pledging ourselves to do all we can to advance the cause of the Great Redeemer through the agency of that branch of the Church to which we belong. This view was presented with great power by Rev. Dr. Woodbridge. It is no wonder, therefore, that the Synod refused to cast a deliberate vote saying that they could not hope that Presbyterians should ever have a College on this coast.

We do not believe that it is practicable to build up an efficient institution under the government of a number of different religious sects. A mixed neutral concern for the training of youth is an impossibility. It is as unphilosophical as it is anomalous. We must have a State University in which as such no sect or denomination can be known, like the University of Virginia. And such an Institution must be under the direction of the Governor and Legislature, and not under the control of a *quasi*-ecclesiastical or denominational Board of Trustees; or we must have a College under the direction of some leading denomination, and its colors must be kept flying. For ourselves we are frank to say that we prefer a College with a *positive* religion, and not one that is any thing or nothing. We are in favor of the Public Schools and of a State University, and at the same time we are in favor of denominational Schools; but we do not believe that any religion or sect or denomination, should be supported in any way by law; nor do we believe that any sect or denomination should have the money of the State to teach their religion, or to support their institutions.

Most that has fallen under our eye from our press in favor of a State University free from all sectarianism, meets with our cordial approbation, but we wish it to be really a State Institution organized according to the Constitution and under the management of the Governor and the Legislature and the Superintendent of Public Instruction. We cannot consent to any denominational or *quasi* sectarian institution assuming to be *the* State University. We object to a College governed by the Jesuit fathers, or by Methodist Conferences, or guided and supported by the "Congregational New England Society" for the promotion of education and the building of colleges, or established by a Synod, being considered as the State College, and we protest against allowing the plea of any such College or University to prevail on the ground that it is an Institution in which all citizens and sects have an equal interest. What interest have the Quakers, Catholics and Israelites, in the College at Oakland? What interest can they ever have? And yet they are citizens and tax-payers and equal to the staunchest Protestant in the eyes of the Constitution and laws.

For ourselves and we repeat and say it boldly, we are in favor of a great State University on the plan of the Virginia University, or of the Universities of the Continent of Europe, and we wish to have denominational Colleges also; but we do not wish to see the money of the State appropriated *directly nor indirectly* to the support of any denomination, nor for the support of any religious service. And in trying to build up a denominational College, some one denomination must take the lead, and be responsible to itself and to the public for the good management of the Institution, and then let other denominations and the public support it or not, as they may see fit. This we believe to be the only way to have peace and efficient Schools. A State University would of course be endowed by the State, and be governed by it, and would not therefore be dependent on Church contributions. If the Lord will, and it shall seem proper, we have much more to say about a State University which we reserve for some other time. The promotion of sound views on education is one of the objects contemplated in the establishing of this Magazine.

We have not said a word against any other denomination having a College. We have not asked, and do not desire to have the money of the State for our School. We are, however, organizing ourselves so as to be prepared to receive the benefactions of the friends of a sound conservative literature and of a liberal education. We are even now ready to receive lands, money, books and apparatus, and to guarantee that such donations shall be forever devoted to the uses and for the purposes intended. Our flag is nailed to the mast head. Our system is liberal and not offensively nor obtrusively sectarian, but our religion is a *positive one.* And we are acting also in good faith to the Church to which we belong, and we have its sympathies and will have its help. While we do not wish to have the money of the State, we rely upon the liberality and public spirit, and more than every thing else, upon the piety of our members and upon the blessing of God. The silver and the gold and the cattle upon a thousand hills is his. It is an easy thing for Him to open the hearts of men, and give us a full treasury. The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.

LITERARY RECORD.

We have received from the Union Book Store, 148 Clay Street, Messrs. Allen & Spier, the following new books which they have for sale, with a large assortment of other books.

Eric: or Little by Little, a tale of Roslyn School, by Frederic W. Farrar, of Trinity College, Cambridge.—New York: Rudd & Carlton. 1859.

Our boys have been intensely interested in this book. We asked one of them for his opinion of it, he said it was "first-rate." But said we, tell us all about it? He answered "Eric was not a vicious boy, but his wicked school-fellows got on his weak side, and got him into all kinds of mischief and trouble. At last he ran away to sea, where he led such a dog's life, that he ran away from the ship as soon as he reached land. But he had received such cruel treatment from the men on the ship, and his mind was so agitated by remorse, that he soon after died." The reading of Capt. Marryatt's novels, has no doubt sent many a poor fellow to sea, but we should think the tendency of this book would be to keep boys at home, and to make them behave better at school. School boy days are painted to the life, and throughout the volume it is seen that there is always sooner or later a righteous retribution for wrong doing. This volume is well calculated to deepen our long since formed conviction, that our children should be educated at home. We like not Boarding Schools, neither in England, nor on the Continent, nor in America. Let us keep our children under our own roof, and around our knees, at least until they are grown—as far as it may be possible and proper to do so. We want the means of a thorough *Home Education*.

Christian Hope. By John Angell James. New York: Robert Carter & Brothers.

The publications of the Messrs. Carter, are worthy of them as enlightened, Christian publishers. This last volume of the well known preacher and writer of Birmingham, England, is a delightful one. The churches of England and America, have long been familiar with the Anxious Inquirer from the same pen, and several other volumes of the same nature. This volume is the ripened fruit of the author in the seventy-third year of his age, and the fifty-third of his ministry. It is delightful to find one so cheerful as the shadows of evening are gathering thick and fast around him. The topics presented in this volume, are scripturally considered and well calculated to furnish instruction and comfort to believers as they journey on towards the borders of that unseen country that lies beyond the Jordan of death.

The Bible in the Levant; or the Life and Letters of the Rev. C. N. Righter, agent of the American Bible Society in the Levant. By Samuel Irenæus Prime. New York: Sheldon & Co. Boston: Gould & Lincoln. 1859.

This is a delightful, though unpretending volume of 336 pages. It is composed chiefly of extracts from Mr. Righter's Journal, and from his letters from the East.

Mr. Righter visited Constantinople and the Crimea to aid in supplying the soldiers of France and England with the Holy Scriptures. From Constantinople he visited Greece and Egypt, and ascended the Nile, and distributed the Bible among the Copts. Then he visited the Holy Land and returned to Constantinople, and thence proceeded by way of the Black Sea and Samsoun to Nineveh. He died at Diarbekir, in Turkey, in 1856. As an agent of the American Bible Society, he will long be remembered, and though he died young, yet he accomplished a great work. Dr. Prime has presented the volume in an agreeable style, and evidently with much tender regard for its subject.

Headley's Havelock, published by Charles Scribner, New York. 1859.

This volume is Headley somewhat chastened and improved. It is a full portrait, not a profile, but a full-face view of Havelock, who was "every inch a soldier and every inch a Christian." The influence of the volume must be good, though we do not endorse everything in it. The loyalty of Britons, is proverbial, and we rejoice in it. We want no half-hearted men. England can never fall so long as she has such men as Havelock to lead her armies. Headley's volume will be popular for generations to come, and will fan the youthful desire of becoming a soldier, and we hope, a stronger desire to become a Christian.

Young Men's Christian Association.—We have received the sixth annual Report of the Young Men's Christian Association, of San Francisco. This Report is very neatly printed by B. F. Sterett, 145 Clay street. The rooms of this Association are in Bolton & Barron's building, Washington street. The sixth anniversary was held in Calvary Church, and the annual address was delivered by Rev. D. B. Cheney. The burden of this discourse is, to point out the demands of the age and country, upon young men, members of the Christian Association, and that there is no escape from them. It is an excellent address.

We would call the attention of our readers to the discourses of Rev. W. E. Boardman and of Dr. Burrowes, found in our present number.

Sectarian Colleges.—We have an article from the writings of Dr. Hitchcock, of Amherst College, for our next number, which in the strongest terms and the ablest manner sustains our views of educational institutions. On going to press with our last form we also received an able article from Dr. Burrowes, on the Synod's School, which will appear in our next.

Erratum.—On page 194, ninth line from top, read *similarity* for "singularity."